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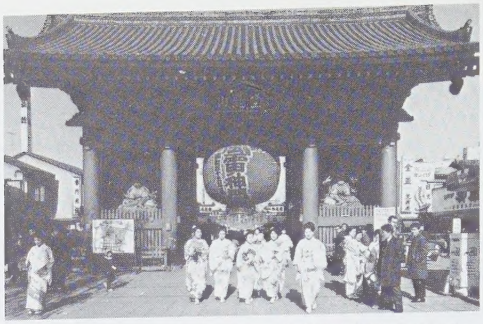

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COVER: The Discovery of a Differe of Japan. TOP: Chiara Lubich exc greetings with Nikkyo Niwano, found president of the Rissho Kosei-kai. BO A few women of the Buddhist com of Toyoda dressed in their character monos, in the hall of prayer.

Living City is published 11 times a year (10 monthly and a bimonthly issue in August-September) by the Focolare Movement, a non-profit corporation, P.O. Box 496, New York, NY 10021.
Subscription prices for one year: USA and possessions: US$10.00; Canada: US$12.00; Elsewhere: US$18.00; Air Mail (all countries): US$25.00.
An envelope is enclosed in each magazine for subscriptions or renewals. Use this address for subscription orders and inquires: LIVING CITY, P.O. Box 126, Jamaica, NY 11415.
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OTHER EDITIONS OF THE FOCOLARE MOVEMENT MAGAZINE

CHINESE: "San Sing Seung Yuet Hong" - 70 loo Road 11 B/F - Kowloon - Hong Kong

DUTCH: "Nieuwe Stad" - St. Stephanusstr - Nijmegen - Holland

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"Nouvelle Cité" - C.P. 636 - St. Jerome - P. Q. -
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00 Munchen 83 - Germany

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PORTUGUESE: "Cidade Nova" - Rua Pio XII 274 - Paraiso, Sao Paulo - Brazil

SPANISH:
1. "Ciudad Nueva" - Av. da Rivadavia 4939 - Buenos Aires 24 - Argentina
2. "Ciudad Nueva" - Ferrer del Rio - 1 esc A, 2º 5a Madrid - Spain

OTHER ENGLISH EDITIONS:
1. "New City" - 57 Twyford Avenue - London W3 - England
2. "New City" - P. O. Box 332 - Manila, Philippines
3. "New City" - 367 Balwyn Rd. - Balwyn North 3104 - Australia

SPECIAL

by ENZO FONDI

THE LOTUS FLOWER STILL BLOOMS

The Discovery of a Different Face of Japan

- *From Rome to Tokyo.*
- *The Focolare Movement and the Buddhist lay movement Rissho Kosei-kai.*
- *Chiara Lubich addresses ten thousand Buddhist leaders in Tokyo.*

Moscow, December 15, 1981

Finally we have landed on the iced-over runway of Moscow's airport, previously closed down due to bad weather conditions. We are midway on our flight from Rome to Tokyo, a flight marked from the outset by the unforeseen: engine trouble, snowstorms, and congested air traffic have caused hours of delays at both takeoff and landing.

When the lights of Moscow first appear below us, the background music aboard the plane offers the same medley of Christmas carols and holiday music played in all large department stores throughout the West. Landing in Moscow to the strains of "Silent Night" and "Jingle Bells" somehow seems to sharpen the contrast between the microcosm enclosed within the walls of the airplane and the icy immensity of the Moscow winter.

As the plane taxis to a halt, a corridor is extended to the plane, allowing us to pass to the waiting area without exposure to the bitter, below freezing temperature outside.

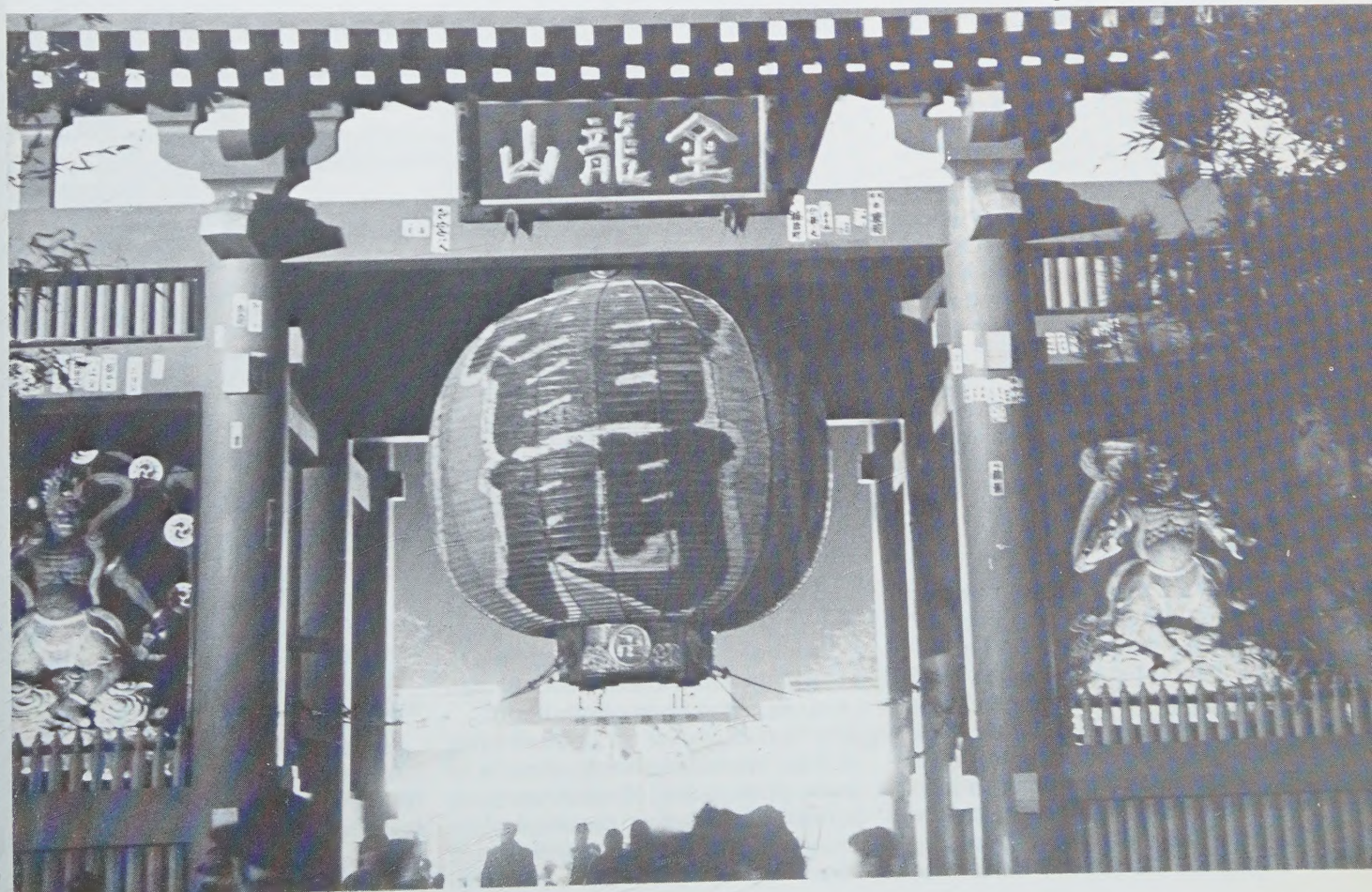
Thus ends the first part of our journey, a journey which seemed to flee the sun in going to meet the night, and then race to meet the new dawn, poised high on the white Siberian plains.

LEFT: Tokyo. The immense Japanese metropolis seen from the air. In the center, the huge park with the Emperor's residence. With its 12 million inhabitants, Tokyo is the largest city of the Far East.

RIGHT: Ginza, the business district of Tokyo.

BELOW: The Gate of Thunder. Images of the two faces of the Japanese capital, where ancient temples and traditions live side by side with the most up-to-date expressions of a technological civilization.

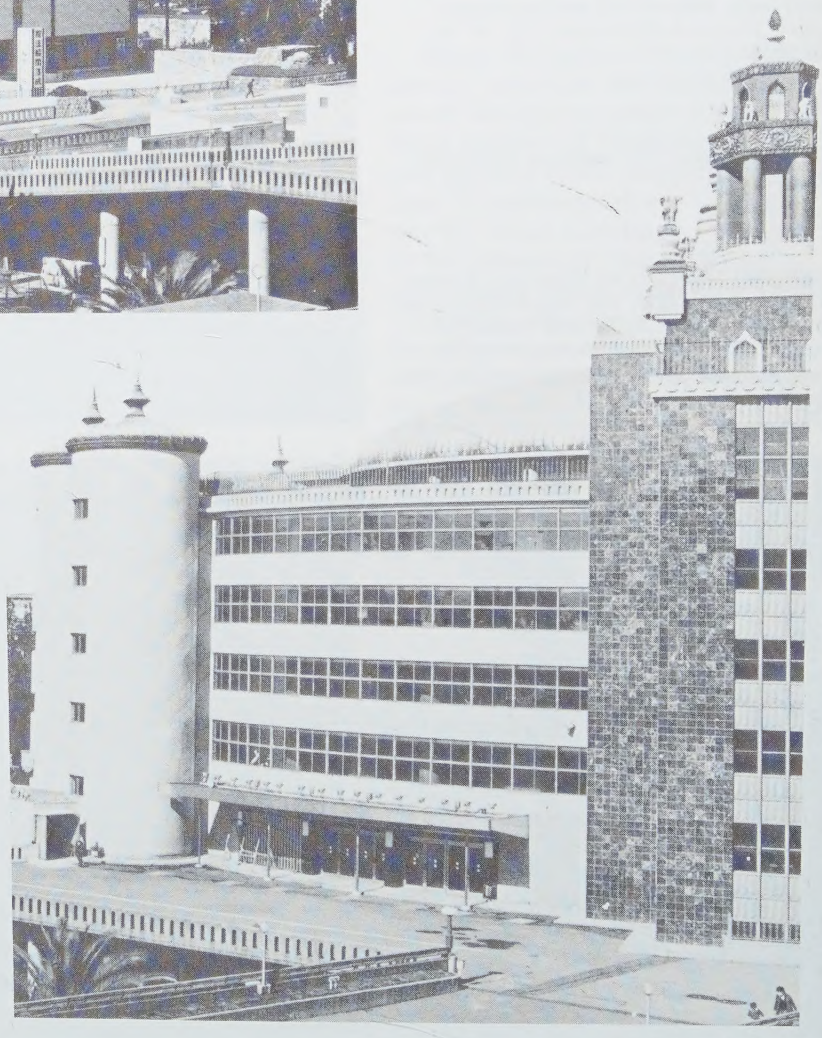
Japan National Tourist Organizatio



Japan National Tourist Organization

TOKYO. The Center of the Buddhist lay movement Rissho Kosei-kai. TO THE LEFT: The guest pavilion "Horin-kaku," for meetings with religious leaders at the national and international level.

BELOW: The Great Sacred Hall, one of the most spacious halls for religious meetings in the Orient.



In flight over Siberia

The darkness is shortlived; the first light of dawn appears on the horizon.

The Japanese film shown aboard tells, very poetically, the story of a naïf painter who, although handicapped, as a young boy one day discovered his talent in pasting together pieces of colored paper to form figures, flowers and landscapes, according to an ancient Japanese technique. His name was Kiyoshi Yamashita, the wandering painter, who achieved great fame in artistic and intellectual circles in the fifties and sixties.

This film may never appear in the West, and it is a pity because it reveals a new aspect of Japan: its deep compassion for the weak, its high regard for honest relationships, for family ties, its care and respect for those less endowed.

At the end of the film, in the glaring sunshine, we see the endless stretches of snow covered land edging the sea around Vladivostok.

Tokyo, December 19

It is cold, but the sun casts a golden sheen on the streets of this immense city. Here cement and iron have replaced the ancient city of Edo, where once magnificent trees, gardens and temples were surrounded by green forests and wooded hills sloping towards the bay.

Yet, in the tangle of smaller streets and alleys, there still survive some of the typical Japanese houses encircled by gardens of well-trimmed shrubs and plants.

At the center of the city is the hugh park where the Emperor's residence stands. The city itself, once called the Capital of the Orient, today is a hugh metropolis in the most densely populated

and industrialized country in the Far East. It is a city where ancient temples and modern skyscrapers stand side by side, where the most sophisticated achievements in micro-technical research exist alongside love of tradition.

This day, with a series of meetings and conversations at various levels, marks the opening of this dialogue between the Rissho Kosei-kai and the Focolare Movement. Nikkyo Niwano, president of this Buddhist lay association had invited Chiara Lubich to visit their headquarters in Tokyo, and to address ten thousand of its leaders in order to deepen the relationship which already in the past has borne so much fruit.

The welcome given us is worthy of the highest traditions of oriental hospitality. Furthermore, it is characteristic of the Rissho Kosei-kai to be open to a dialogue with leaders of other religions. In fact, for this purpose they have built "Horin-kaku," a building whose name means "wheel of the law" which, as a symbol of endless motion, refers to the continuous transmission of Buddha's teaching, from the very first moment it was announced.

In the great entrance hall, four columns of black marble carry the carved images of Buddha's "Four Noble Truths": the truth of suffering, of the cause of suffering, of the path to overcome suffering, and of the extinction of all suffering.

The side walls of the huge, solemn entrance hall are covered by two large frescoes painted by Nikkyo Niwano himself. One represents the enlightenment of "Shakyamuni Buddha under the Bodhi Tree." The other depicts "Buddha's first speech to the five monks in the Deer Park."

There is a great deal of movement among all the personnel today. We notice it immediately when, being a little ahead of the group, we look out onto the large square of the Guest Pavilion, located near the other buildings of the Rissho Kosei-kai: the "Great Sacred Hall," one of the largest religious halls in the Orient, the "Fumon Hall," a very modern auditorium with 5,000 seats, buildings housing the publishing house, schools and the administrative offices.

There is no trace, here, of the space problem existing in Tokyo. As we are led towards the interior of the pavilion, we walk through spacious rooms each furnished in the taste so typical of the Japanese. Here and there — for the sake of hospitality — are slight Western touches; not marring, however, the delicate oriental charm.

In a subdued atmosphere, a small army of people move quietly about on carpeting thick enough to be tread upon by Western shoes. They are leaders of the Rissho Kosei-kai, security guards, cameramen, and photographers called on for the occasion.

It was about two years ago that the President or "sensei" (teacher), as all here address him with veneration, met Chiara Lubich in Rome when he received the 1979 Templeton Prize for progress in religion.

From the deference with which we are received, one can sense the high esteem in which these Buddhist friends of ours hold the Focolare Movement and its foundress. This also is due to the many cordial meetings which the focolarini and members of the Rissho Kosei-kai have since had in Japan, the Philippines, Loppiano and in the United States. Many times the Rissho Kosei-kai publications have given ample coverage to the positive experience of these contacts with the Focolare Movement.

December 19, 1981. Exchange of farewell greetings with Nikkyo Niwano, at the end of the visit to the Rissho Kosei-kai Center.

The first conversation between Chiara Lubich and Nikkyo Niwano and some of the more prominent leaders of the Buddhist association would take place at 11 a.m. Among the topics to be covered are the activities of the World Conference on Religions and Peace (WCRP), the aims of the International Association for Religious Freedom (IARF), points of contact, possbilities for cooperation and mutual goals for unity and peace.

Dinner, attended by several members of both Movements, offers an occasion to become more closely acquainted and to further the contacts already established.

ABOVE: Visiting the halls of the Horin-kaku pavillion, Nikkyo Niwano shows his Focolare guests the large frescoes he himself painted. They represent highlights of Buddha's spiritual experience.

RIGHT: Nikkyo Niwano and a few leaders of the Rissho Kosei-kai, during dinner in honor of the guests from the Focolare Movement. The centerpiece is a miniature reproduction of a Japanese garden.

NEXT PAGE: After dinner, a group photograph of the Buddhist leaders and guests of the Focolare Movement in the garden of Horin-kaku.

Nikkyo Niwano recalls his deep experience as Observer at the Second Vatican Council, where he first became convinced that a greater unity among all people of good will is possible, regardless of their religious background. Referring in particular to the two Movements then meeting, Chiara tells of her impression that God is building bridges to bring religions closer together, helping members of different faiths to better understand one another and fruitfully collaborate. It is an opportunity to present Christianity through an experience totally imbued with the Gospel, an experience constantly referring to the action of grace and of God's love. Her words fall on a ground already well prepared by a testimony of life and by the continued evidence of the profound esteem for all members of the Rissho Kosei-kai who have come in contact with the Focolare Movement.

President Niwano repeatedly points out the analogies found in the aims and the spirituality of both Movements, even though they belong to very different religious traditions. He quotes a Buddhist proverb, "What matters is that we change ourselves and everything around us will change as well," and Chiara replies with the following words from Jesus' priestly prayer to the Father: "For their sake, I sacrifice myself, that they also may be consecrated in truth" (Cf. John 17:19).

After an exchange and an intertwining of mutual impressions, discoveries, experiences, spiritual ideas and practical information, Nikkyo Niwano draws the meeting to a close saying to Chiara that her words seem to "envelop" all the Japanese people and inspire in them faith.

Then we continue our visit with a tour of the splendid premises, rich in their collections of ancient "sutra" manuscripts and Buddhist symbolism depicted in ornaments, in statues and paintings. There are modern meeting halls, auditoriums equipped for simultaneous translation, smaller living rooms for conversation and a marvelous garden: a universe in miniature with clear waters alive with a multitude of colorful, darting fish.

Later that evening, during Mass, we are struck by the words of the liturgy: "A sun will come to visit us from on high, Christ the Lord, who will lead our steps on the way to peace." They strengthen us in our faith and remind us of our commitment in facing for the first time this Buddhist world: that is, to have the Risen Lord always present among us, so that he may be the light for all peoples, and guide us on, and make his way into the hearts of all.

(continued on page 11)

ARCHBISHOP GASPARI
APOSTOLIC PRONUNCIO OF JAPAN
Approaching our non-Christian brothers and sisters with respect.

We asked Archbishop Mario Pio Gaspari, Apostolic Pronuncio of Japan, a few questions about the Pope's visit one year ago, and on the religious situation of the country. The following is a synthesis of what he told us.

The visit of the Pope. It was an extraordinary event, which was not grasped in all its significance by the mass media of other countries. Here in Japan, where the coverage of official visits by Heads of State is usually limited to a seven or eight line news item, the daily press filled many pages with news on the visit of Pope John Paul II. This gives an indication of the interest raised at all levels. Especially at the close of his visit, one could see what an impact it had had on the Japanese people.

Editorials of the biggest daily papers stated, with an accent of deep sincerity, "Now that the Pope has left, we must keep and treasure what he has said to us. His words must not be forgotten."

The Pope's effort to read his messages in Japanese was also very much appreciated. Videotapes of his speeches continue to circulate.

And then there was that current of love and warmth radiating from his person . . . . All the pessimistic predictions of the previous days, all the doubts that anybody could ever break the Japanese people's well-known reserve, proved thoroughly wrong. The scene of mothers holding up their children to be kissed and blessed by the Pope showed clearly that all are conquered by love. Only a few days ago, the Royal Princess, asked in an interview which event had most struck her during the year 1981, answered: "The prayer for peace of Pope John Paul II at Hiroshima."

The religious situation. Japan, a country of ancient traditions is deeply rooted in her past and the values of her highly developed culture. The Japanese society is not more secularized than another, but evangelization here requires a greater effort than elsewhere. All the statistics show that the increase in the number of Christians is very slow.

The main problem, however, is not in numbers. They don't give an idea of the work of the Holy Spirit. Rather, it seems that a different attitude should permeate the Church's meeting with this people. And it is happening in fact. It consists in rediscovering the deep ethical and spiritual values at the base of this very ancient civilization. The Council speaks of those "seeds of the Word" which are planted in all cultures and in all religions. These are the seeds of truth which we must rediscover, come to know in depth, and appreciate. Here in Japan these seeds exist, and are less hidden than it may seem.

Certain concepts and positive traditions are not the result of just any plain human endeavor. We must, therefore, approach with great respect, these non-Christian brothers of ours whose honesty and spiritual profundity oftentimes impress us.

Thus, on one hand, we should cultivate the great values of our Christian spiritual tradition, while on the other hand, try to acquire a knowledge of the values of the others. On this basis, we can talk to each other without fear or prejudice.

In general, as far as the acceptance of Christianity by the Japanese society is concerned, we can say that the situation is much more favorable than it was thirty or forty years ago. It is enough to listen to what our older missionary brothers have to say. Yet, there is still a long way to go. And it is precisely through this slow, patient process of approaching one another more and more closely, that we will succeed in finding the terms for communicating the Christian message, the language, not yet found, to fully express the the richness of the Revelation, in words which adapt themselves to the roots of the local culture.

Japan National Tourist Organization

ABOVE: The extremely modern Catholic Cathedral of Tokyo, devoted to Our Lady, is the work of the famous Japanese architect Kenzo Tange, whose name is linked to the Olympics project. On December 26, Chiara Lubich on the invitation of the Archbishop of Tokyo, spoke here to two hundred priests and religious of the diocese about the Focolare Movement and its spirituality. INSERT: The Archbishop of Tokyo, Peter Shirayanagi, who has warmly encouraged the dialogue between the Focolare Movement and the Rissho Kosei-kai. OPPOSITE PAGE: Meeting with the Apostolic Pronuncio of Japan, Archbishop Pio Gaspari (center) whose interview is published on previous page.

ABOVE: December 28, 1981. Chiara Lubich while sharing her Christian spiritual experience to 10,000 leaders of the Japanese Buddhist Association, Rissho Kosei-kai. Next to her is Norio Kudo, a married focolarino of Tokyo, who translates. In the background the great Buddha statue "Go-Honzon." Inside are the ten volumes of the Lotus Sutra which out of devotion Nikkyo Niwano copied by hand. The lotus flower is an allegorical image — its roots are in the swamp, but it opens up into a pure and beautiful flower, untouched by the mud out of which it has grown.

TO THE LEFT: Part of the Buddhist group numbering 10,000 as they listen to Chiara's talk in the Great Sacred Hall.

NEXT PAGE: The moment of prayer. The white scarf worn by all, carried in black letters the writing: "I give myself completely to the Lotus Sutra," (the teaching of Buddha). Dozens of TV monitors permit those in the galleries to follow everything happening on stage.

THE TALK TO TEN THOUSAND BUDDHISTS

Tokyo, December 28

The "Great Sacred Hall" of the Rissho Kosei-kai, one of the largest religious halls in the Orient, is filled to capacity. But today there are no "hoza" or "circles of compassion" where people gather in a circle to listen to one another. Today is a special occasion, a day of celebration, and while awaiting the arrival of the guest of honor, several members of the Buddhist association take turns on the stage, recounting moving experiences of life and of faith.

In the background towers a huge statue of Buddha in painted wood: the "Go-Honzon," which means "a great, eternal life, origin of the existence of the universe." It is a title that also befits the God of the Christians, the One and Triune God about whom Chiara will speak today as she presents her own spiritual experience to thousands of Buddhists, inviting them to accept it "as a gift of love from one of your sisters."

"*As you certainly know,*" she recalls, "*I am a Christian and I belong to the Catholic Church. The Church which has been living for twenty centuries in the world has, as her principal task, to lead people to sanctity. She does this by the means of grace, the grace which Jesus has brought on earth which confers on men and women the dignity of children of God.*

"*While doing this, the Church, following her founder, Jesus, does not forget our earthly needs and works incessantly to build peace, to help the needy, educate the ignorant, feed the hungry, clothe the naked, soothe all suffering — with a great number of initiatives suggested by her love for mankind. Only God can measure that which the Church has given to the world in these centuries. The Church is one, holy, and universal, and was founded on the Apostles chosen by Jesus.*

"*But if the Church is one and holy, her members which comprise the Church are men and women living in the midst of the world. At times they may be subject to bad influences which humanity suffers from time to time, or be shaken by the storms raging across it. Thus it can happen that Christians become lukewarm, and the love that Christ himself had brought down from heaven and which should be their characteristic feature, may diminish in their hearts.*

"*Thus it is that the Spirit of God intervenes in the Church, also in unusual ways, and sends for it particular gifts which act as a spiritual tonic.*

"*The souls who receive these graces unite then in spiritual movements which strengthen the Christian community. And just as in spring the tender buds opening on the most fragile branches reveal the life flowing throughout the trunk to all parts of the tree, so too these gifts, enriching the Church with new life all over the world, manifest, by their mere existence, the vitality of the Church.*

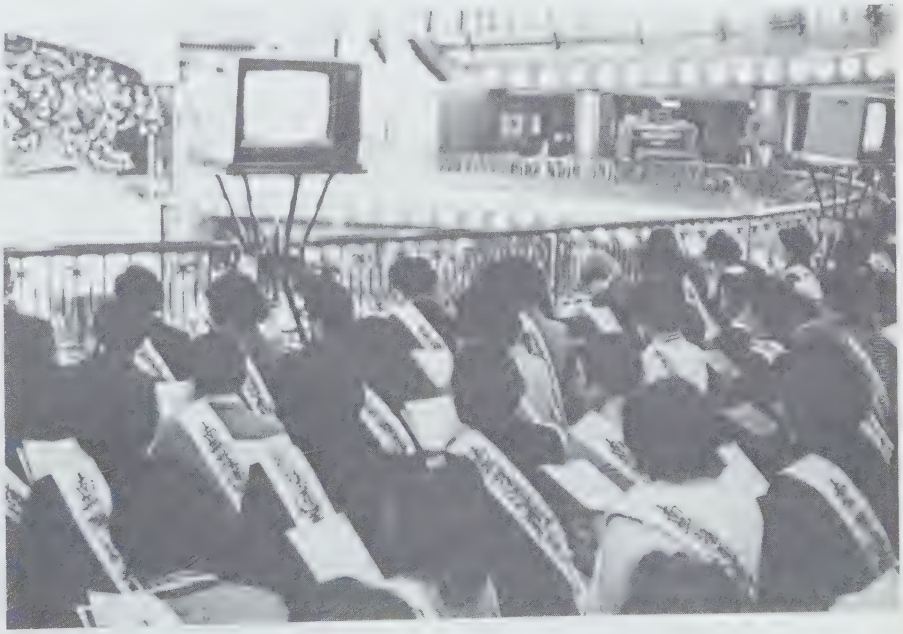
"*My own experience, which parallels that of the Focolare Movement, is connected with one such manifestation of springtime taking place today in the Church of Christ.*"

Chiara continues, recounting in great depth the story of the birth of the Movement's spirituality, explaining its content, and before concluding she says, "*The essence of my experience is all here — the more one loves others, the more one finds God. The more one finds God, the more one loves others.*"

"*The Movement in its forty or so years of life,*" Chiara says at the end, "*has spread not only among Catholics of almost all the nations in the world, but has also penetrated, during the last twenty years, into Christian Churches of other Traditions, bringing a much appreciated contribution toward the complete re-unification of Christians which our times demand.*

"*And since, in this world of ours, we often meet brothers and sisters of other faiths as well, we are living a marvelous experience. Every human being, made in the image of God, has the possibility of a certain personal relationship with Him. Indeed, the very nature of man leads him exactly to this communion. Here then are the various affinities which we note between our religion and the others existing today.*

(continued on page 13)



TO THE LEFT: December 19, 1981: Eli Folonari of the International Center of the Focolare is showing the founder of the Rissho Kosei-kai, Nikkyo Niwano an album with the new maps depicting the spread of the Movement throughout the world.

In our interview with him published below, he speaks of his great esteem for Pope Paul VI and something of his experience as observer at the Second Vatican Council.

NIKKYO NIWANO
WORKING FOR UNITY

An interview with Nikkyo Niwano, founder and president of the Rissho Kosei-kai.

You have met Pope Paul VI personally. What was your impression?

I met Paul VI in 1965, when I was invited as a special guest to the Second Vatican Council. As I listened to his words, my whole outlook on religion, and even my outlook on Buddhism itself underwent a complete change. I believe in Buddhism and in the teaching of Buddha as transmitted to us in the *Lotus Sutra*[1]. The Pope's concept of God and the Buddhist concept are different, but there is a common substance to both. The words of Paul VI gave me a great trust in Christianity and inspired in me a desire to meet the great religious leaders of our time, so that we may reach a greater union among all believers.

I met Paul VI only once, but to me it was the confirmation that I was doing the right thing, as though I had received God's approval of my work.

You have been the only non-Christian observer at Vatican II. What do you recall of that experience, and what fruits did it bring?

What most deeply struck me at the Council was the realization that we are all brothers and sisters before God, and that there can be no discrimination among human beings.

If I had not attended the Council, I would not have dedicated myself so thoroughly to the World Conference of Religions for Peace, the W.C.R.P. (Mr. Niwano is the President of the Japanese section of the W.C.R.P.), and above all I would not have the certainty that we can find a profound unity even if we profess different religions.

Before the Council I was discouraged by the lack of unity among Christians, as well as among the various Buddhist sects in Japan and elsewhere.

Upon my return from Rome, I was a changed person, and I was sure that working for unity was the will of God and in accordance with the heart of Buddha. And I believed that unity was possible.

Two years after your first meeting with Chiara Lubich what, in your opinion, are the prospects for a future cooperation between the Rissho Kosei-kai and the Focolare Movement, especially in regard to their youth?

So far we have not planned anything in particular, but one thing is certain: while older people find it very difficult to change their way of life, the young, if they are pure of heart and if they have a faith and practice it, are capable of bearing extraordinary fruit.

Speaking with the young people of your Movement, I felt the same as I do when meeting our own. And I have noticed that when our young people get together with yours, they understand each other very well.

We Japanese have only recently opened up to the rest of the world and I think that these meetings abroad are very important. For this purpose we now promote trips and cruises for the young, also because we trust that wherever they go, they will find some young people from your Movement. Since I have had a chance to know them, I can state that if all people lived as they do, peace in the world would no longer be a utopia.

1) The "Sutra of the Lotus Flower of the Wonderful Law" (or Lotus Sutra) contains a series of teachings given by Buddha toward the end of his preaching ministry.

(continued from page 11)

"It is these affinities which we find also in you, dearest brothers and sisters, which permit us to walk side by side on life's holy journey toward the goal awaiting us, and to work together for the good of humanity."

All listen to Chiara's talk with the utmost attention. Television cameras broadcast a clear, close-up picture through dozens of color monitors for the many who otherwise would not be able to see.

This presentation of a Christian experience to a community of ten thousand Buddhists is truly a sign of our times, as is the open, cordial reception with which it is received. The happy faces, the spontaneous gestures of friendship which rise up all around us, give us certainty of having found a multitude of brothers and sisters ready to work at making of humanity one family, in accordance with God's plan.

This thought keeps returning in Chiara's replies to some of the questions addressed her by a reporter of the Rissho Kosei-kai.

"In spite of appearances, the world is tending towards unity," she says at the conclusion of the interview. *"It is evident in the Christian world where the Churches and communities wish to be united; it can be clearly seen in the efforts of the various religions to draw closer to one another; it appears in the formation of international organizations and even in certain ideologies which, even if they cannot be shared by people of faith, have nevertheless a unitarian vision of the world.*

"In spite of international tensions, of imbalances between North and South, of re-armament and threats of war, we who believe in God or in a superior being, must unite as much as possible in order to help further this growing desire for unity in the world.

"How can this be done? By getting to know one another in order to better love one another; by loving one another, in order to better know one another. This is why we must banish all prejudices that have kept followers of different faiths far apart and hostile, sometimes to the point of religious wars. We should consider as ours all the good existing in the world. What is good is on God's side, and if we are with God, we are with that which is good.

"We must learn, then, from one another, and emulate one another in doing good. We must cooperate in all those projects which we see as possible and useful for humanity. We must maintain a dialogue so as to mutually and sincerely offer one another the riches of our faith. God is with us. He will help us, showing us the whole way to be traveled."●

TOP: December 23, 1981: A group of leaders of the Focolare Movement during their visit to the small city of Toyoda, in the western outskirts of Tokyo, where a flourishing community of the Rissho Kosei-kai gave them a warm welcome. ABOVE: Natalia della Piccola, of the International Center of the Focolare Movement, says goodbye to one of the children of the Toyoda Buddhist community.

LC TIE LINE throughout the world

The "LC TIE LINE THROUGHOUT THE WORLD" presents its second issue. In this and the coming month, we will continue covering the news of the trip made by Chiara Lubich and several members of the Focolare Movement to the Far East.

At the same time, Chiara continues to invite us to undertake a different "journey," that of striving toward sanctity together (see facing page). She will share with our readers, also this time, some ideas and suggestions which, if we want, we can live in the coming month.

Compiled by
SILVANA VERONESI

News from Tokyo and Seoul

After the meeting with 10,000 Buddhists (see Special, page 2 of this issue), and the developments it forecast for a dialogue with other religions, there followed a meeting in Seoul with the community of the Movement in existence now for twelve years. When the Movement's members and friends met to welcome those arriving from Rome, they numbered around 2,000 people.

The Vitality of the Church in Korea — January 4, 1982

Korea's Apostolic Pronuncio, Archbishop Luciano Angeloni, invited Chiara to a New Year's luncheon which was also attended by Stephen Cardinal Kim, Archbishop of Seoul and President of the Korean Bishop's Conference, as well as by six bishops, and the Minister General of the Conventual Franciscan Friars.

After cordially welcoming all those present, Bishop Angeloni introduced Chiara, asking her to say a few words. She spoke about unity, and the witness of the Risen Lord among us in his Church. This topic is very relevant to our times, and the improvised talk was received with great interest.

During the luncheon which followed, the conversation revolved around the present day situation of the Korean Church which, with its history of 11,000 martyrs, is truly flourishing.

Each year, there are 100 thousand baptisms of adults and very many vocations to the religious life.

In 1984, Pope John Paul II will visit Korea for the 200th Anniversary of the arrival of Christianity to that country. Cardinal Kim invited Chiara to return to Seoul for this occasion.

Laying the First Stone for the Mariapolis Center in South Korea

The Focolare community, now widespread and mature, needs more leaders among the youth, the families, etc. Because of this, everyone, hoped that a Center of Formation for the members of the Movement would one day be established.

During Chiara's visit, Bishop Angelo Kim, the bishop of Suwon, put several acres of land at the disposal of the Movement. The property is located about an hour outside of Seoul and is connected to it by a new highway.

On the land there is a small church, a rectory and two buildings with classrooms which can be adapted for other uses. Surrounding the area are some homes of Christian farmers, a few woods and a lake for the raising of fish.

January 7, 1982

We have begun the year 1982. One year of the "Holy Journey" has ended. We thank God, and hope that with the thrust toward sanctity which this year has implied, we have been able to sing the "Te Deum" for fewer sins committed and for more acts of love offered up.

In 1982, we must accelerate the pace.

The fact of being in the Far East in these days has led us to make several resolutions. I will tell you two of them.

Some gen,[1] in order to represent the "Holy Journey," have drawn a picture of a train, putting my name on the locomotive to symbolize that by communicating my experiences, I help them to go ahead.

God knows who, in reality, is most urging on the others: certainly those who most love. However, we must draw a conclusion from this fact. This year, no one of the 43,000 who have started on this "Holy Journey" can take the luxury of being just a simple car of the train. We must all be locomotives. How can we do this? By taking along with us in this race toward God at least one other person. This then is the first resolution.

The second one is this. When we came in contact with our Buddhist friends, we learned that one of their symbols is the candle which is not lit. It symbolizes total mortification, the complete absence of desires. This is what they strive for, and they are to be admired for the way in which they work towards this.

We Christians, instead, use as a symbol the candle which is burning; it represents Jesus who is the light of the world. In fact, he has brought us grace, divine life; he has enkindled in our hearts 'fire.' With this fire, we are able to — and we must — love God and our neighbor, doing in the present moment the will of God, in all its entirety, and making ourselves one with our neighbor.

In this way, little by little, desires and passions die out, and all that is only earthly dies in us too.

This then is the second resolution: to be burning candles.

January 21, 1982

We had decided for the new year that we did not want to be like the cars of a train on the "Holy Journey" which we have started on together. Rather, we wanted to be like locomotives which take along others as well.

Chiara Lubich greeting Bishop Arquiminio Rodriguez Da Costa, bishop of Macao.

Something that made me very happy during this trip through the Far East was to see that here they take things seriously.

In Hong Kong, for example, at the end of a meeting, a gen introduced to one of us a group of young people whom he loves, helps and serves in order to go to sanctity together. Then he introduced the person who, in turn, helps him.

I wish that all of us were able to introduce ourselves to one another as that gen did — and, most of all, that we would be able to present ourselves like this before God, now and at the end of our lives.

In the Philippines in these days, I noticed how in this tropical climate, not only grapes grow in clusters, but many other fruits as well: coconuts, mangoes, bananas and mangosteen . . . and I thought that we too could help each other by going ahead in this way: in clusters, so to say, united one to the other. To do this, then, so that God the Father will not have to ask us at the end of our lives, "Where are your brothers and sisters?"

CHIARA LUBICH

1) Gen stands for "New Generation," the young people of the Focolare Movement. See inside back cover.

Already several families belonging to the Movement have offered to move to the area, while others have promised to help in any construction that might be necessary. These offers suggested the idea that the area could become not only a Center of Formation, but a town where people together could live the Gospel, and bear witness to Christ who is the light for all peoples.

Macao

Bishop Arquiminio Rodriguez Da Costa, bishop of Macao, has offered the Movement the concrete possibility to open a Center of Formation here. The name given to the new Center is: the "Star in the Night," to express the wish that it will provide for the formation of people capable of bringing God's love wherever they go.

Manila

Here where the first Focolare Centers were opened in 1966, a three-day gathering was attended by one hundred and twenty focolarini[2] and approximately one thousand other core members of the Movement. They came not only from the Philippines, but from Thailand and Malaysia, as well.

(continued on page 28)

CHIARA IN LONDON

The conclusion of the answers Chiara Lubich gave to some of the questions presented her by members of the Movement during her visit to London last June.

Chiara, I am a Presbyterian gen 3[1] from Scotland. When I hear you speak about the Eucharist or Confession or Mary, I feel I can adhere to it all. But all these things do not exist in my Church, so what advice would you give me?

Chiara: I think you mustn't repress what you feel in your heart, so I would suggest that you let the things you mentioned grow on a spiritual level. You say, "I want to love Jesus in the Eucharist," so you can also make a spiritual communion. You can ask Jesus to come into your heart. In fact, we often do this as we only receive Communion once a day; so when we want to renew his presence in our hearts, we make a spiritual communion and receive Jesus spiritually. There shouldn't be a difficulty as you are free inside yourself.

Then for Confession, you can adopt a practice the first Christians used. You have a gen assistant, one of the focolarine, and you can confide in her. This is if you want to. It isn't a Sacrament but it is something good.

About Mary, I'd say that nobody can stop you from imitating Mary. She is the most perfect Christian, and to imitate her is the best way to honor her.

A horticulturist asks: How do you you see the Trinity reflected in nature?

Chiara: You know there are Three Persons in the Holy Trinity and there is only One God. I have observed that there is a certain reflection of the Trinity, like a trace of the Trinity, in nature. I've seen a beautiful plant which is alive and growing. The substance of this plant is rather like the Father; it is the essence of the plant. Then the law within the plant which makes it flower with a beautiful red flower, is rather like the Word. The life which this plant has, is like the Holy Spirit. These are traces or "shadows" of the Most Holy Trinity.

How do you see the place of the handicapped in the Work of Mary[2] and in the Church?

Chiara: In the Work of Mary, a handicapped person has the most important position of all. This is because the person who carries a suffering with him is the image of Jesus Forsaken,[3] and we have a special preference for Jesus Forsaken. It is the same in the Church. We see how the Holy Father always goes straight to the handicapped first. They are always in the front row. You might wonder why. It is because suffering is something very important in the spiritual life. In the Gospel it is written that the seed must die before it bears fruit; that the plant needs to be pruned before it flowers. There is no true fruitfulness without suffering. The world needs a tremendous amount of supernatural life because men and women are the world's guests, we are made in the image of God. We are truly human if we are in communion with God. If there isn't this supernatural life, what kind of life can one live? So suffering, which is so despised by the world, is lifted up high by us.

What advice would you give to someone of a non-Christian religion who wants to live the Ideal?

Chiara: I have seen that people of other religions are well prepared to receive the Gospel. I am familiar with the way Buddhists, Moslems and Animists think. Many sympathizers and adherents in Africa are animists and they understand a lot of things. They desire to live, together with us, what they have understood. I would try to give them as much of the Ideal as they can understand, and when they stop understanding, then you stop giving it — but there is already so much that they do understand of it. They have an intuition of what the will of God is, and of doing the will of God. Very often they do have an idea of a God of Love or more often again, of a God who is mercy. They understand that we must love one another. Perhaps they understand it in a human way, but this is a good foundation for acquiring virtue. So I'd say that you should give all the Ideal that you feel they can receive and then live it together with them.

We are two Anglican volunteers[4] and we would like to dedicate ourselves in a particular way to contemplation. We pray for two hours a day for your needs and all the needs of the Movement. Chiara, could you give us some sort of guideline to follow in our prayers?

Chiara: After the birth of the "Contemplative Focolarine"[5] just a few months ago, I have had lots of letters from married focolarini and volunteers saying that they would like to dedicate themselves more and more to prayer. I have put all these letters to one side to see what we can do. Certainly if it is God who is calling these people, we cannot say no. We are studying the question and in December some of our ideas will be formulated and published by the Center. Father Foresi, in unity with me, has already begun to give short talks on prayer. He is beginning from the basics: how we should pray with our bodies, following what is said in the Gospel. Then he will go on to speak about oral prayer, mental prayer and right up to contemplation. We will send you all this material.

Could you share something with us of your experience of living the phrase "Always, immediately, with joy?"

Chiara: I think I have already said something on that when I spoke

about living the present moment well. Our thoughts go wandering away sometimes when we are trying to live the present moment well. We find ourselves thinking about the kitchen or something else. Instead we really have to concentrate in the present moment. God wants us to have both feet firmly placed in the present moment. There is an example I made which proved very popular with the focolarini[6] and the gen. I said that we have to go through life not taking one step after the other, but by jumping along, jump by jump, jumping into the next will of God, without thinking of the past or future, looking neither right nor left. We thought of the kangaroo, always inside the will of God. Perhaps something totally unexpected happens to you. This is called the "unforeseen will of God." It might be a surprise, an illness, a death, or an unexpected joy. You aren't prepared for it so you have to jump into the new will of God, accepting it entirely with all your heart, with all your soul and all your strength. The focolarini from Loppiano[7] sent me a huge kangaroo to remind me of it!

You have helped us to know and love Mary in a completely new way. Could you tell us about your relationship with Mary? We should like to relive her. What should Mary mean to all those who follow your charism?

Chiara: This relationship with Mary isn't just mine. It is the same for many other focolarini too. You know that we have a great love for Mary, and when you love someone you want to give them lots of presents.

For several years we had this idea of wanting to give Mary a big gift. We thought that if we could perhaps become saints with God's help, then we would give this "present" to Mary so that she could take it to Jesus. It would be a personal gift for Mary to give to Jesus. We thought about this a lot although we did not talk about it much with Mary, because we thought that we might not become saints. It seemed better to give her small gifts rather than large gifts we hadn't yet acquired and which we might never have. We decided to give her, day by day, all our efforts to make ourselves saints, all our "thrust towards sanctity" and in the evening, we give this little present to Mary. They are like "pennies," but they are real.

You asked what Mary should mean for our Movement. This is something I understood some years ago, before half of you were even born. A member of the Movement finds his model in Mary. The Lord gave me an example. I had a small niece who was four years old, and she looked so much like me that she could have been my daughter. One day when I was praying, I understood that, just as that little girl looked exactly like me, so I had to be a little Mary, as nearly as possible identical to Mary. She was what I ought to be, and I was given the chance of being like her. As time went on, I understood how to live this and I saw that Mary is the person who is most involved with the will of God. She didn't do strange or extraordinary things. Well . . . in some ways she did, but they were all in the will of God. So if we do the will of God well, moment by moment, we are "little Marys." The great thing that Mary did was to give birth to Jesus; she brought him into the world. We must do the same thing in a spiritual way and bring Jesus into the world spiritually through his presence among us. By doing the will of God and by always bringing Jesus to life in the world, we become "other Marys."

Through your charism and the Ideal, we feel we have the answer to many problems in society. We feel that "compassion for the multitudes," yet we are slow in incarnating New Humanity. In your opinion, how should New Humanity be today and how can we go ahead more quickly in realizing it?

Chiara: There has been a "slowing down" in New Humanity,[8] but you have to remember that we are still in the period of founding the Movement, and so God directs us to develop one aspect now and a little later we concentrate on another. The New Family Movement[9] has developed tremendously and has recently held its Family Fest. The Gen Movement[10] has also made much progress and you have all seen the GENFEST. In two years time, there will be, God willing, a great big explosion of the New Humanity Movement. All of us at the Center are committed to this and in time this commitment will reach everyone.

How can you say that everything which happens is the will of God when many people do just what they want?

Chiara: I said that everything that happens is the will of God. Everything includes accidents, the weather, whether it is hot or cold etc., and the saints say this too. But you are thinking that if others are wicked, then they cannot be doing the will of God. No! Of course they are not. They are doing something which God allows to happen. But for our part, if some reflection of something which is not good touches us, then that suffering it brings, is the will of God for us. But we have to do everything possible to enable everyone to do the will of God.

Chiara, you began the Movement during the war. We are gen from Ireland and we want to know how you lived the experience of war.

Chiara: You ask me this and many other questions and above all I want to tell you that you have all our solidarity. We are always with you with all of our hearts. Now I want to be sincere with you. Look gen, we were so caught up with God, in his light, that we didn't even realize there was a war. We tried to love all the neighbors who came into contact with us and we saw the Gospel with all its providence coming true day by day. We almost didn't know who was coming into the city, whether they were Germans, Americans, or whatever. Our interest was focused somewhere else. We were caught up in God and this Christian revolution. You too must try and do this, and then you will do good to Ireland because Ireland needs Jesus. ●

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1), 4), 5), 6) Refer to different vocations within the Focolare Movement. For brief description see inside back cover.
2) Official name of the Focolare.
3) Refers to moment in Jesus' passion when he cried out "My God, my God why have you forsaken me?"
7) A small city of the Focolare located near Florence.
8), 9), 10) Three mass movements within the Focolare which are its instruments for bringing unity into the various aspects of human life.

BERNARD PAWLEY

by GABRIELLA FALLACARA

A friend of the Focolare for twenty years, he was a key personality of the Anglican Church, and a sustaining pillar of the Movement's ecumenical work in Great Britain and in Ireland.

A new silence prevailed today in the Cathedral at Canterbury. The splendid, centuries-old mosaics cast light on the crowds which gathered to pay their last respects to Bernard Pawley. I, too, had just arrived from Rome to represent Chiara Lubich at this solemn, farewell Mass for our great Anglican friend. I looked for Margaret Pawley and saw her enter with her son and daughter on either side. She was dressed in white, chosen as she had said earlier, because "it is the color of the resurrection." The choir sang: "Yes, in my own flesh, I shall see God. I shall see him with my own eyes: I, myself, and not someone else."

When Archbishop Robert Runcie, Primate of the Anglican Church, presiding at the concelebration, spoke about Bernard Pawley, everyone listened intently. He mentioned his generosity, which had made Canon Pawley one of the most prominent figures in today's ecumenical world.

"Our debt to him," Dr. Runcie said, "in the amazing transformation of Anglican-Roman Catholic relations, is incalculable. He was never the soft-boiled ecumenist without a sense of the hurts and wounds of history, or the complexity of traditions and deeply held convictions." Remembering his various travels to Rome, Mechelen, Aras and to the various sessions of the World Council of Churches, the Archbishop said that Canon Pawley was universally respected as an enthusiastic ecumenist who knew there were no shortcuts.

"The courageous steel in his character was all of a piece with the Christian and the priest who, as he once put it, knew the Church of God was not founded on butter but on rock."

As I listened, I felt that the Primate clearly expressed the thoughts of all those present.

"His last speech to the General Synod will long be remembered as a rare moment of prophecy . . . warning us of that poverty of inspiration which expresses itself in tired, claptrap phrases which trivialize the costly character of a witness to faith in the spiritual winter of the eighties."

Dr. Runcie emphasized that what Canon Pawley looked for in his Christian brothers and sisters was "genuineness — whether in his theological mentors or in his friends in the Focolare, church wardens in a parish or members of monastic orders, and," he said, "Christian genuineness we were certainly given in him."

"I would like to leave you," Dr. Runcie concluded, "with some words from a rather more robust age. They are the words of Thomas More as he went to his death. You could almost imagine Bernard saying them — they were so true to his own character: 'Pray for me and I will pray for you and all your friends — that we may merrily meet in heaven.' "

"The Times," "The Guardian," "The Daily Telegraph," "The Tablet," and the **"Church Times"** all recognized his special qualities when announcing his death on November 15, 1981.

Dr. Michael Ramsey, former Primate of the Anglican Church, wrote in the **"Church Times"**: "It sometimes seemed that there was little that he did not know, for his experience included a parish in the West Riding, an army chaplaincy in the war years, two spells in diocesan administration (in Ely as secretary and in Canterbury as archdeacon), cathedral canonries at Ely, St. Paul's and Canterbury, and the post of observer at the Second Vatican Council on behalf of the Archbishop of Canterbury.

TOP: Invited by the then Cardinal Montini to Milan in 1956, Dr. Pawley remained a life-long friend. He lived in Via Napoli, Rome, from 1960 to 1965 as an Anglican observer to the Second Vatican Council. Frequently received by Pope Paul VI, we see him here with his wife Margaret, and children Matthew, age two and-a-half, and Felicity, three and-a-half years old, during an audience in November 1964.

ABOVE: As counselor to four successive Archbishops of Canterbury (Drs. Fisher, Ramsey, Coggan, and the present Archbishop, Dr. Runcie), Dr. Pawley had direct contact with three pontiffs: John XXIII, Paul VI and John Paul II. Here we see Archdeacon Bernard Pawley during an audience in May 1978.

"The reports that he sent every few days to the Archbishop of Canterbury gave lively accounts both of the Council and of happenings in the background. One day," Dr. Ramsey wrote, "those documents may be a rare treat for the historian.

"With a feel for the larger historical perspective, Bernard and Margaret Pawley together wrote *Rome and Canterbury Through Four Centuries.* It is a fine record, and perhaps the reticence of friendship caused the authors' admiration for Pope Paul to be only faintly expressed," he wrote.

A new edition of this book was published in December. I still recall, having interviewed Dr. Pawley that year, when he described his painstaking research in compiling the bibliography, and his efforts to discover previously unpublished messages between representatives of the Anglican Church and the Vatican from 1560 to our present day.

In June 1981, due to his hospitalization, Archdeacon Pawley was unable to attend the meeting — brought about on his suggestion — of Archbishop Runcie with Chiara Lubich. The dinner following the meeting was attended by Dr. Pawley's wife, Margaret. There, the Primate with unmistakable affection in his voice expressed his admiration for Bernard and his wife, as supporters and friends of the Focolare Movement.

Immediately after the meeting with the Primate, Chiara went to visit Archdeacon Pawley in the hospital. "How much I have been looking forward to this event! And now look where I am!" Dr. Pawley exclaimed as soon as he saw Chiara. He wanted to know all about the meeting, and was visibly happy when he heard how much the Primate appreciated the Movement's spirituality of unity. "My soul is filled with gratitude to God for your meeting with Dr. Runcie. And how is the Movement doing? Very well, I'm sure! All over the world?"

In England, the Movement appeared to be in those days like a tree in bloom. It was like a springtime filled with the joy of new life. But upon visiting the Archdeacon, and witnessing how suffering was

lived, Chiara said, "This new blossoming of life would never have been possible, had there not been this depth."

"The situation of Archdeacon Pawley is deeply impressed in my heart," Chiara wrote from London on June 14, 1981. "The whole of the Movement's ecumenical work in Great Britain and Ireland rests upon him. He is the root of it all. The fruits could be seen in these days, and especially yesterday when I met with the members of the Movement; in the meeting there was an atmosphere that cannot be described. But just as the roots go downward in the opposite direction from the plant, those whom God has chosen to pay, seem to proceed in an entirely different direction — so to say — from those who benefit from their offering."

"We see Bernard Pawley," Chiara wrote later, "a little bit like the grain of wheat which dies in order to give life to the tiny plant of the Focolare Movement now coming to life among the Anglicans."

And indeed, looking back into our history, we discover that the Movement has reached its present-day relationship with the Anglican Church because of Dr. Pawley's actions and testimony.

He was bound to us by a "friendship of twenty years," as he himself had written recently. In fact, he had first met Chiara in 1961, and had urged her to spread the Movement in England for the development of ecumenism.

"You may remember, or perhaps not, but I had been sent to Rome way back in 1960 — which now seems to be the Middle Ages — when the Archbishops of Canterbury and York asked me to be their personal representative at the preparatory works of the Vatican Council, and to report on what was happening in the background of ecumenism. The first people I came across or rather, the ones towards whom God led me, were Chiara Lubich and the focolarini. This is how I met them."

With these words and his gentle humor, Canon Pawley introduced Chiara who had been invited to Canterbury to share her experience during the Week of Prayer for Christian Unity in January 1967. It marked the first time that a Catholic had been invited to speak in such circumstances.

As early as 1965, Dr. Pawley had already asked Chiara to speak in Liverpool. On that occasion, he commented, "We have begun to build the bridge."

Every time he came to Rome, he came to visit us at *Centro Uno*. His sense of humor helped to create, in both his public and private talks, a deep and balanced hope for unity. He was an instrument of God who tried — in the words of Pope John XXIII — to empha-

HOWARD ROOT:
"He was one of the great personalities of the Anglican Church."

An interview with Professor Howard Root, director of the Anglican Center in Rome.

As a long time friend of Bernard Pawley, what do you remember about him?

At the opening of the Second Vatican Council, the Anglican Bishop Moorman, who was the chief Anglican observer, suggested that I join them. And so we spent all the years of the Council together. It was an extraordinary period. The Pawleys had an apartment in Via Napoli, in Rome, near the Episcopalian Church. They often gave dinners, inviting the Anglican observers, Catholic cardinals and bishops. The very cordial atmosphere of their home provided for a deep exchange of ideas. It was really part of his great service, for there was in Rome no other similar setting which offered this opportunity.

I remember writing once that any history of the Council should have at least one note about the Pawleys for their service to everyone.

He was one of the great personalities of the Church of England, a unique person. His contribution toward unity is enormous, particularly on the level of personal contacts. After the Council closed, he traveled widely to speak about Anglican-Catholic relationships.

The quantity of work he was able to accomplish was truly amazing. In the Church of England the Archdeacons have a very practical and demanding responsibility to fulfill. They must, for instance, see to it that the churches are in good condition, and they have, of course, a responsibility toward the clergy. In addition, the Archdeacon of Canterbury must attend the installation of each bishop of the diocese, a tradition dating back to pre-Reformation times. I think that Dr. Pawley was present at the installation of every bishop in the province of Canterbury. And since there have been many rapid changes, I think this ceremony took place once a month for a very long period of time. But this responsibility was one he loved very much. He was probably the man who knew the Church of England better than anyone else. He was also, for many years, a member of the General Synod of the Church of England.

His spiritual life was very private, very deep and disciplined. And never did he put it on display.

Nor was there an ounce of malice in him. He was completely open and frank. The universal respect which he enjoyed was due to his absolute integrity. This was truly part of his greatness.

ABOVE: "Welcome once more to England! We await the honor of seeing you tomorrow at Guildhall and then, with the Archbishop here in Canterbury next Monday at 11:30!" These were the words Bernard Pawley wrote to Chiara Lubich upon her arrival in London to receive the Templeton Prize. Archdeacon Pawley greets Chiara Lubich on April 11, 1977 as he is about to introduce her to the then Primate of the Church of England, Archbishop Coggan.
TO THE LEFT: Patience and energy were the characteristics of the tireless work of Bernard Pawley for the relationship between Rome and Canterbury. In his twenty-four visits to Rome, he met several times with Igino Giordani, then director of "Centro Uno," the Focolare Movement's center for ecumenical activity.

size that which unites. With Bishop Wickham and 130 English people, Dr. Pawley participated in a 1976 ecumenical convention organized by *Centro Uno*, and Igino Giordani, the Center's late director, loved him with a genuine esteem. Pope Paul VI greeted him publicly, together with the group which had come from Great Britain, and he expressed his hope that the 1976 meeting would mark "another step ahead in the dialogue between Anglicans and Catholics."

The following year, Dr. Pawley was present in London's Guildhall when Chiara Lubich received the Templeton Prize for "helping people of many denominations to grow spiritually by emphasizing 'love one another as I have loved you.'" He invited her to meet the then Primate of the Anglican Church, Dr. Donald Coggan at Canterbury. On that occasion, in the April 7, 1977 issue of the "*Church Times*," Dr. Pawley wrote: "This whole enterprise is clearly a contemporary movement of the Spirit, and a strong one at that. Its chief importance ecumenically is that it represents the birth of a staple evangelical piety at the heart of the great Church of Rome, easily recognizable as a successor to the evangelical outpourings of the past, and surely able to build a bridge of mutual recognition between Catholic and Evangelical. And they are a splendid example to all of Church solidarity . . .

"Let the Focolare, and Chiara their foundress, find easy recogni-

MSGR. WILLIAM PURDY: "He was a friend of Pope Paul VI since 1956."

We addressed a few questions to Msgr. William Purdy of the Vatican Secretariat for Christian Unity.

What was Bernard Pawley's contribution to the work of ecumenism in the last twenty years?

He was ordained an Anglican minister three years before the outbreak of World War II. He had been brought up according to the moderate tradition of Anglicanism at Wells Theological College. As a military chaplain, he was taken prisoner in Italy. Thus, as a young man he learned Italian, and was able to get a first-hand knowledge of life in a Catholic country.

In 1961, following the institution of the Vatican Secretariat for Christian Unity and Dr. Lukas Fischer's visit to Pope John XXIII — when it was decided to have the residence of an Anglican representative in Rome — the obvious choice was Dr. Pawley. Also because he was a solid Anglican, far from too strong a tendency toward Roman Catholicism.

In that early phase of the "thaw," his affable nature and sense of humor were just the thing needed. He belonged to that small group of Anglicans invited to Milan by the then Archbishop Montini who had these private sessions because of his great interest in ecumenism in general, and Anglicanism in particular. Dr. Pawley's friendship with him, which would continue throughout the whole life of Pope Paul VI, began at this time.

Even though he left Rome before the end of Vatican II, Canon Pawley returned there quite often during the following years, and was regularly received in audience by the Pope. Such regular contacts with an Anglican, who was also a friend, no doubt helped to keep the question of Catholic-Anglican relations very close to the Pope's heart.

After Rome, Dr. Pawley concentrated his ecumenical work primarily on the national level in England, where he became a member of the joint commission for theological dialogue.

Every time he felt that the press or public opinion had in some way misinterpreted or underestimated Pope Paul VI, Dr. Pawley was always ready to defend him publicly, and this clearly, was of an ecumenical importance.

How do you remember him as a personal friend?

My personal contacts with Archdeacon Pawley, particularly after he left Rome, were necessarily limited. But at each new meeting, he had the special gift of making it easy to pick up where we had left off, resuming right away our relationship in a warm atmosphere of friendship.

He was not an intellectual in the narrow sense of the word. Rather, he was endowed with a sharp and deep intuition which he was able to express in a serious, but also witty manner. He was very hospitable and had a special love for Italy. I vividly remember one day when he, his wife, Margaret, and myself visited the ancient ruins of Cerveteri, famous for its Etruscan tombs, and the surrounding countryside near Rome. I can still see the immense joy he had at the sight of that beautiful and historical scenery.

One could learn more from him — during long and friendly conversations — about Anglicanism and about the many non-theological factors involved in the dialogue — than from many an official lecture.

His many friends, Catholics as well as from other Churches, in England and in Italy, will miss him very much.

tion and acclamation among Anglicans. It is to be hoped that their groups will be sought out and welcomed wherever they exist."

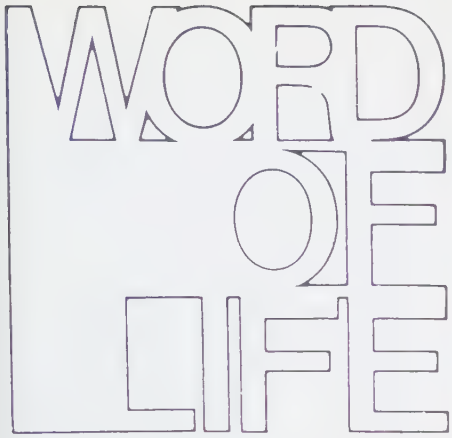
In a letter to an English theology student who was preparing her thesis, Dr. Pawley wrote on January 8, 1981: "I am happy to be able to tell you that once, many years ago, I had the opportunity to have a long conversation with Pope Paul VI about the importance of the Focolare Movement to the Anglican Church. And I remember that he listened with keen interest."

The last time I saw Dr. Pawley was in May 1979. After an interview for the Vatican Radio, I accompanied him and his wife, Margaret, to a Focolare meeting on evangelization. Everybody was attracted to him, first with interest, then with enthusiasm; he spoke of the problems of the parishes and again about ecumenism, reminding us that the unity of the Churches was no "ecclesiastic exercise" but, being an intrinsic part of the Gospel, it involved the laity as well. The anxious longing and hope for the unity of the Churches was his great love.

On our way back from the meeting, he asked me to drop him off at St. John's Cathedral at *Porta Latina:* "I must meet a friend," he said, "and I want to pray first for a half-hour. Margaret will go with you."

I was sorry to see him leave, but as I watched him walk toward the church, his black mantle wrapped around him, I had the strong impression that one could glimpse in this meditative figure, in this "splendid son of God and of the Church," the reality of his union with God. Perhaps it was because of this that he knew how to overcome many obstacles in his arduous commitment to ecumenism. I imagine now that he prayed for the same thing that he wrote in his last letter to Chiara. He had written in Latin, coining a new motto: "Fiat unitas!" — "Let there be unity!"

This is the inheritance he left us, the best of himself — his strong love of the Holy Spirit, and a new thrust towards unity. ●



"If anyone would serve me,
let him follow me;
where I am,
there will my servant be.
If anyone serves me,
the Father will honor him."
(John 12:26)

The word makes us live.

The word makes us free.

The word guarantees happiness.

The word converts.

The word purifies us.

The word draws us to our specific vocations.

The word brings forth the hatred of the world and the sanctity of the disciple.

The word makes us see the truth.

The word brings comfort.

The word gives us joy.

The word produces works.

The word gives wisdom.

The word preserves us from human concerns.

The word obtains everything.

The word brings about union with God.

The word gives us hope of eternal life.

The word makes us one.

The word changes one's mentality.

The word makes each soul a heaven.

"If anyone would serve me, let him follow me; where I am, there will my servant be. If anyone serves me, the Father will honor him" (Jn. 12:26).

You probably remember that when Jesus spoke of his death he used a comparison that is now well known: just as the grain of wheat produces abundant fruit only if it dies; so it would be with him. He even went on to say that those who love their life will lose it, but those who lose their life will keep it for eternal life. Then he added:

"If anyone would serve me, let him follow me; where I am, there will my servant be. If anyone serves me, the Father will honor him."

With these words, he invites those who want to serve him to follow him along the same path. "If anyone . . ." Jesus said.

To whom was Jesus speaking? Obviously not to a particular category of persons, but to "anyone," to everyone. His words are directed to every believer; therefore, to you and me as well. His destiny, which was to pass through death in order to reach his glory, is also the destiny of his disciples; it is yours, it is mine. The way of Jesus is the path all people must follow if they are to achieve their full potential and to fulfill their vocation.

"If anyone would serve me, let him follow me; where I am, there will my servant be. If anyone serves me, the Father will honor him."

". . . my servant." The word "servant," used by Jesus, indicates that each Christian is meant to be Christ's messenger in the world, his collaborator, his minister.

And to be a true "servant" of Christ, the Christian must set out to follow the same path as Jesus did: the way of love. This may even mean that someday we will be asked to give our life out of love for our brothers and sisters, as Jesus did. Certainly, it will mean that every day we will be asked to die to ourselves. In fact, it is not possible to really love others without self-denial and mortification.

This is the love the first Christians practiced, their way of dying and experiencing resurrection. And by this love they were recognized as servants of Jesus, as his disciples. Certainly you are familiar with his words: "By this all will know that you are my disciples, if you love one another" (Jn. 13:35).

"If anyone would serve me, let him follow me; where I am, there will my servant be. If anyone serves me, the Father will honor him."

If we follow Jesus, our way, like his, will lead to Heaven and we will be honored by the Father, which means that we will share in the glory which Jesus receives from the Father. This promise is similar to the one contained in Jesus' farewell words to the Apostles, when he says that he is going to prepare a place for them and will return and take them to be with him.

(continued from page 23)

"If anyone would serve me, let him follow me; where I am, there will my servant be. If anyone serves me, the Father will honor him."

How then can we live these words?

The promises of Jesus are so great, the future so splendid and immense, that we should not hesitate for even a second before starting out on the path he has indicated to us.

Let us approach each person we meet during the day with the attitude of being ready to die for him or her. If we do this, every sacrifice will become spontaneous, and dying to ourselves and to our selfishness will be a natural consequence.

Then we will be Jesus' servants, his disciples, and before us will lie the promised goal of Heaven, of an eternity in communion with him.

Furthermore, if more than one of us acts in this way, love will be mutual and this will have an extraordinary effect: rather than waiting until the next life to give us the gift of his company, Christ will be in our midst even now, because he has said, "Where two or three are gathered in my name, there am I in their midst" (Mt. 18:20).

And already here on earth our joy will be complete.

The stakes are too high to let this opportunity slip through our fingers. Therefore, let us take courage!

CHIARA LUBICH

EXPERIENCES

The following are experiences in living the Gospel which some of our readers have shared with us.

THE DECISION TO START AGAIN

One day my husband and I were waiting outside a courtroom in Juvenile Court. We were there for the purpose of settling the placement of our then fifteen year old daughter. It had been a long haul — many months of trial and failure and this particular day was to be the "big decision." We wanted her placed in a particular home run by Sisters, which had an excellent reputation for helping young girls. Ordinarily, the courts avoided this placement due to the high cost. We were very nervous about it and were counting heavily on our daughter's probation officer who was very much in favor of the appointment. She had gone through the many trying months with us. On that particular day, however, she had several other court cases which put her all over the huge courthouse. The worry I was feeling was turning into panic that she would miss our hearing and not be able to speak for us. Also, this judge was new to our case.

It was the beginning of a new month and the word of life we were trying to live was, "I am the vine and you are the branches; whoever remains in me, with me in him bears fruit in plenty; for cut off from me you can do nothing" (John 15:5). These words hit me like a ton of bricks, especially the last part, ". . . cut off from me you can do nothing." It made me see how mixed up my priorities had been — I had given the first place, great importance to the presence of the probation officer instead of trusting in God. I understood that I had to start loving again, in the present moment and have faith. I smiled at my husband and told him that everything would be alright.

About an hour later, we were called to go before the judge. There was no sign of our probation officer, but we went ahead together trusting in God. It went well. The judge suggested the place we were hoping for, and we felt it was the "hundredfold."

Three months after our daughter's placement, the home where she was staying was discontinued. Again I had the temptation to worry, especially since she had made such good progress there. The word of life that month was, "By patient endurance you will save your lives." These words were like a beacon that whole month of uncertainty. Somehow I knew that God would come through for us again, and he did. The new place was a group home, the kind with no walls, just strict rules: it is a place for really proving oneself. Only God could have known that she was ready for this type of situation and only he could have made the arrangements so smoothly.

M. F.

FAMILY LIFE

YES OUT OF LOVE

ROSEMARY: For about four months our son was very ill. We would go back and forth to doctors, but no one was able to diagnose his problem. As time went on, I became more and more worried; all kinds of things would come to mind and, over and over again, I would try to put them aside, to live the present moment. Each day was a constant exercise in my soul to be faithful in the little things because I was always tempted to stop and dwell on my worry.

One day he had to return for more examinations and blood tests. The doctor sat us down and said the situation was improving, but that he had to be honest with us, and say that there was the possibility of a terminal disease. My heart seemed to stop. I could not believe what he was telling us. Fear filled me and I was not able to listen any further to his words. Then, I remembered that in the doctor, too, there was Jesus to love, so immediately I began to listen again, giving him all my attention. When I tried to forget myself, my fears — when I tried to love again — I felt that light filled my soul, and I realized how difficult it was for the doctor to say these things, and I saw the look on my son's face.

LEON: When I learned that our son might have a terminal disease, my first reaction was, "My God, we are trying to live a good, Christian life, and trying to give God everything, and yet this happens . . ." Our family, which had been peaceful and serene, seemed to collapse. But then I realized that I had to put aside my own suffering in order to live for this boy, because he needed my love. I thought over how I could do this, and found that it was in little, simple ways, like being with him, making tea for him — all the concrete ways I could find. I tried to love him with all my strength, knowing that maybe time would be short.

ROSEMARY: As the days passed, it grew even more difficult to put aside my worries, and to try to do the will of God, moment by moment. It became a constant choice of God — a decision to believe in his love, in everything. Each day, as I would do the housework, it seemed that everything was meaningless, and again the fear would return. Everything around me seemed to crumble. The only thing that made sense was to try to do each thing well, as an act of love, thinking, it is the will of God to do the laundry, to prepare the meals, to answer the needs of my husband and our three other children.

The more I was able to trust in the love of God, the stronger became my faith that if I lived each moment like this, God would give me the grace to know how to lose this child, if it were his will.

At times, I wondered what I could say to my son, I had no words, but this too was a suffering that I could love. I realized that I had only to "be love"; he belonged to God, and I believed that this was God's personal love for him, too. Our son remained calm and peaceful, and he told me, "I'm not going to worry. I'm just going to take it one moment at a time." In striving each moment to live like this throughout this period, I saw that he too was able to love and remain in the present moment.

LEON: We always talked over what could be the will of God. At a certain point we had two doctors' opinions, both different. One doctor said, "Have a biopsy and have it checked." The other doctor was strictly against the operation to have the biopsy. We tried to see which could be the will of God to follow. You don't want to make a mistake with your son. I prayed about this. I prayed with Rosemary, and we prayed as a family to know what to do in this situation. He had had this illness for several months, and his whole immune system was down; we knew he could not go on this way. In my heart I felt that he should have the operation, but I wasn't really sure. As it turned out, I had to take my twelve year old in for a check-up, and the doctor was the same one who had done the blood tests for Kevin. While we were there, the doctor asked about him. I explained the situation and that we weren't sure what to do. The doctor checked the card on Kevin, and said, "Well, if his condition hasn't changed any . . . in my opinion, this doctor who suggested the operation is excellent." In my heart, it was the confirmation of what we had thought. I felt that it was the will of God given us through the circumstances. That was the direction we took. The operation revealed an infection concentrated in one area which the doctors were able to remove. After some time, he was completely well. What remained in us was the experience of God's love when we try to follow him moment by moment. ●

The young and the Gospel

One day my friend was upset and he started crying. I was very bothered by him crying, and really wished he would just stop. But then, I remembered the word of life, "Blessed are those who mourn, for they shall be comforted." So, then I went up to my friend and asked him what the matter was. He didn't feel like telling me, but I didn't mind, and I let him have his own way. A few minutes later he told me what was the matter. And then, we were both happy.

Jeff, age 9½

This morning I had to get up at 7:00. I was very tired. I couldn't get up, but out of love for Jesus and for my family, I got up.

Joe, age 10½

One day when I was sick, my mother and brother had gone out. I was playing color forms with my sister. She kept putting things in the wrong place. I started to yell at her. But I thought "Jesus wouldn't do this, so I shouldn't." Everything didn't turn out good because we lost some things, but I felt good inside.

Mike, age 9½

I had a terrible headache, and my sister asked if I would help her empty out the dishwasher. I really didn't want to, but I did because I thought of Jesus.

Andrea, age 11

My brother wanted to play the piano the other day, but it was my turn. We got into a fight. Then I thought of him as Jesus, and that I could love Jesus in him. So I let him have the piano.

Jennifer, age 11

One day my brother had to do his paper job. He asked me if I would help him. I really didn't want to because we had to fold them and then he would deliver them. But I thought that if Jesus were in my situation, he wouldn't just leave my brother; he would help him. So I did.

Bob, age 11

GEN 4 MAGAZINE

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Whitewater, Wisconsin

NORTHWEST: **July 18, after supper — July 24, after breakfast**
Western Washington University
Bellingham, Washington

EAST COAST: **August 8, after supper — August 14, after breakfast**
Alfred University
Alfred, New York

For further information about all the Mariapolises, contact the nearest Focolare Center. See addresses on inside back cover.

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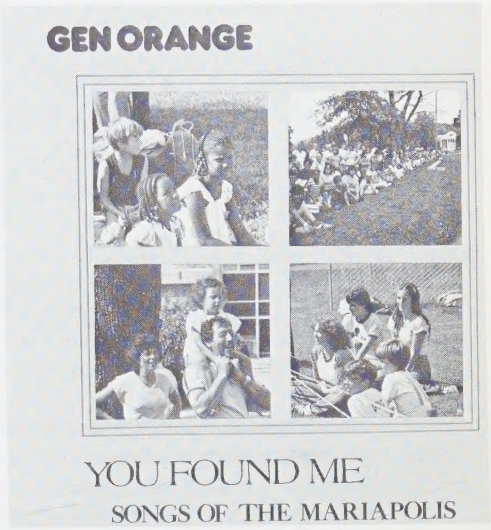

The Gen Orange is one of the singing groups of the Gen Movement, the youth of the worldwide Focolare Movement founded by Chiara Lubich in Trent, Italy in 1943. The aim of the Focolare Movement is to work for unity in order to give its contribution toward the fulfillment of Jesus' prayer to his Father, "May they all be one."

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Mini-Mariapolis in North America · East to West

Gatherings are being held all over the United States and Canada for the members and friends of the Focolare Movement, and for those who would like to get acquainted with the Movement. This year the title for these gatherings is "LOVE AND THE FAMILY."

NEW YORK CITY
March 26, 5:30 p.m. – 10:00 p.m.
St. Vincent Ferrer
Lexington Ave. and 66 St.

LONG ISLAND
March 28, 4:00 p.m. – 9:30 p.m.
Our Lady of Grace
West Babylon, NY

NEW JERSEY
April 4, 10:00 a.m. – 4:00 p.m.
Immaculate Conception
Spotswood, NJ

BOSTON
April 24, 4:00 p.m. – 9:00 p.m.
Newton Country Day School
Newton, MA

NORTH CAROLINA
April 17, 10:00 a.m. – 5:00 p.m.
Holy Trinity Episcopal Church
Greensboro, NC

INDIANA
March 28, 1:00 p.m. – 5:00 p.m.
St. Thomas Aquinas Church
West Lafayette, IN

ILLINOIS
April 25, 1:00 p.m. – 5:00 p.m.
Holy Name Cathedral Auditorium
Chicago, IL

WISCONSIN
March 14, 10:00 a.m. – 4:00 p.m.
St. Lawrence Seminary
Mt. Calvary, WI

MISSOURI
April 18, 10:00 – 4:00 p.m.
De Smet High School
Creve Coeur, MO

TEXAS
March 27, 9:00 a.m. – 5:00 p.m.
7:00 p.m. – 9:00 p.m.
March 28, 9:00 a.m. – 1:00 p.m.
San Jose Mission Center
San Antonio, TX

NEW MEXICO
April 3, 9:00 a.m. – 4:00 p.m.
April 4, 9:00 a.m. – 12:00 noon
Cannon Air Force Base Chapel

ARIZONA
March 13, 9:00 a.m. – 9:00 p.m.
March 14, 9:00 a.m. – 4:00 p.m.
Regina Cleri Center
Tucson, AZ

CALIFORNIA
March 28, 9:00 a.m. – 5:00 p.m.
UCLA, Moore 100
Los Angeles, CA

PUERTO RICO
March 27, 9:00 a.m. – 5:00 p.m.
March 28, 9:00 a.m. – 5:00 p.m.
Parroquia Nuestra Señora de la Providencia
Rio Piedras, PR

CANADA:

MONTREAL
April 18, 10:00 a.m. – 4:00 p.m.

TORONTO
May 1, 4:00 p.m. – 9:30 p.m.

NORTH BAY
April 25, 1:30 p.m. – 5:00 p.m.

SAULT STE MARIE
April 24, 4:00 p.m. – 9:30 p.m.

CALGARY
March 26, 7:00 p.m. – 10:00 p.m.

EDMONTON
March 27, 7:00 p.m. – 10:00 p.m.

VANCOUVER
March 28, 4:00 p.m. – 9:30 p.m.

(For detailed information, contact the Focolare Center nearest you. See addresses inside back cover.)

LC TIE LINE

(continued from page 15)

Among them were seven religious who have contributed to the growth and development of the Movement in this part of the world for the past twenty years.

These meetings focused on the theme of openness towards other religions, and highlighted the fact that the primary way of evangelization today, as the Second Vatican Council pointed out, is through dialogue.

The School for Marian Studies in Asia

An institute for the dialogue with other religions, part of the Marian School of the Focolare Movement, was inaugurated at Tagaytay, near Manila. Giuseppe Zanghi, rector of the School, was present, together with the National Directors of the Movement in Korea, Japan, Hong Kong, and Thailand, who had come because of their own interest in this type of school. The most suitable place in Asia for the establishment of the School appeared to be the Philippines where, over the centuries, Christianity has developed strong roots.

A Meeting of Bishops

Thirty bishops who are friends of the Movement, gathered for a three-day meeting in Tagaytay. Also present were the presidents of the Bishops' Conferences of the Philippines, Taiwan and Malaysia. The story of how these gatherings first began, and have continued now for the past five years, was recounted, recalling as well the words of encouragement given on different occasions by Pope Paul VI and later by Pope John Paul II. On January 20, Chiara described to them "how the idea of unity was born" in the Movement. Her words were warmly welcomed and considered to be extremely useful to the Asian spirituality.

News from Rocca di Papa, Italy

At the end of 1981 and the beginning of 1982, the annual gatherings for the European members of the Movement took place at the Mariapolis Center in Rocca di Papa, near Rome. The main topic for all of the meetings was "Unity."

A total of 1,850 men and women focolarini and married focolarini attended the first meetings, which, in addition to focusing on unity, also considered the steps to be taken to go ahead this year on the "Holy Journey" of life.

The recent ecumenical developments in the Movement's contacts with the Anglican and Lutheran Churches — developments that Pope John Paul II has encouraged — were also reviewed.

The next meeting, for two hundred and fifty priests of the Movement, was followed by a number of different gatherings for 2,700 gen.

At the end of the meeting for the priests, it seemed to be clearer than ever to all that wherever there is unity, there is Christianity; there Jesus is present because, as one of them said, "Unity is God."

All left more convinced that the most effective means to fulfill themselves as priests, in every aspect of their lives, would be to do everything possible — each in his own parish — so that this presence of Jesus might continue to grow. They also understood that this was the answer to their desire to work so that each diocese might truly be — through the unity of the priests and the faithful with the bishop — an expression of the Mystical Body of Christ.

2,700 Gen

For the gen, unity emerged as the most concrete proposal to offer young people who are awaiting that which can erradicate the world's many divisions, and launch them forward to help build a new society. This conviction gave rise to their commitment to build, wherever they might be, 'living cells' which will continue to make present the Risen Lord in the world.

It also seemed important to examine together the field of mass media, viewed, however, from the point of view of service to humanity, to help each person fulfill him or herself, according to God's plan, and to help create a new world for today. ●

2) See inside back cover.

What is the Focolare Movement?

THE BEGINNINGS

The Focolare Movement began in 1943, in Italy. Chiara Lubich, with a small group of girls, realized in the midst of the total destruction of World War II, that God is the only one worth living for. Hence they began to place the Gospel in the center of their lives. The testament of Jesus became their Ideal: "That all may be one . . . that the world may know that you have sent me, and that you have loved them as you have loved me . . . " (Jn.17: 23). The life lived by these first girls, the spiritual way they spontaneously followed, gave rise to a form of spirituality proper to the Focolare Movement. It represents a powerful means of introducing the Gospel into modern life.

WHO ARE THE FOCOLARINI

The name "Focolarini" takes its origin from the Italian word "fire" and suggests the idea of "carriers of fire."

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity, and obedience. They work as other lay men and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini."

THE VOLUNTEERS

The Volunteers, who are also called the "Volunteers of God," would like to transform all human realities according to the Gospel spirit. For this reason they remain in their jobs and in their professions in order to vivify them with this spirit.

Their aim is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

THE LARGEST MEMBERSHIP

The largest membership of the Movement is made up of men, women, and young people of all social conditions who are free of any formal ties with it. Their bond of unity stems from their free and willing acceptance of its spirit. They keep in touch with the Movement and with one another through large or small gatherings, publications, correspondence, and personal contact.

People with other commitments, even those bound to religious institutions, can form part of the Movement too because the Movement exists wherever its spirit is lived. People of non-Christian religions are also counted among the Movement's friends. Also those who owe no allegiance to any faith are often attracted by one or another of the Movement's aspects.

GEN

The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation.

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At the core of this large group of youth, are Gen who have committed themselves to living the Gospel message of love. The Gen use all possible means to share with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.

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First she puts this fundamental intuition to the test of Scripture. She then moves on to the experiences of some of the great saints, and draws upon the teachings of the Church Fathers, the Second Vatican Council, and the recent popes.

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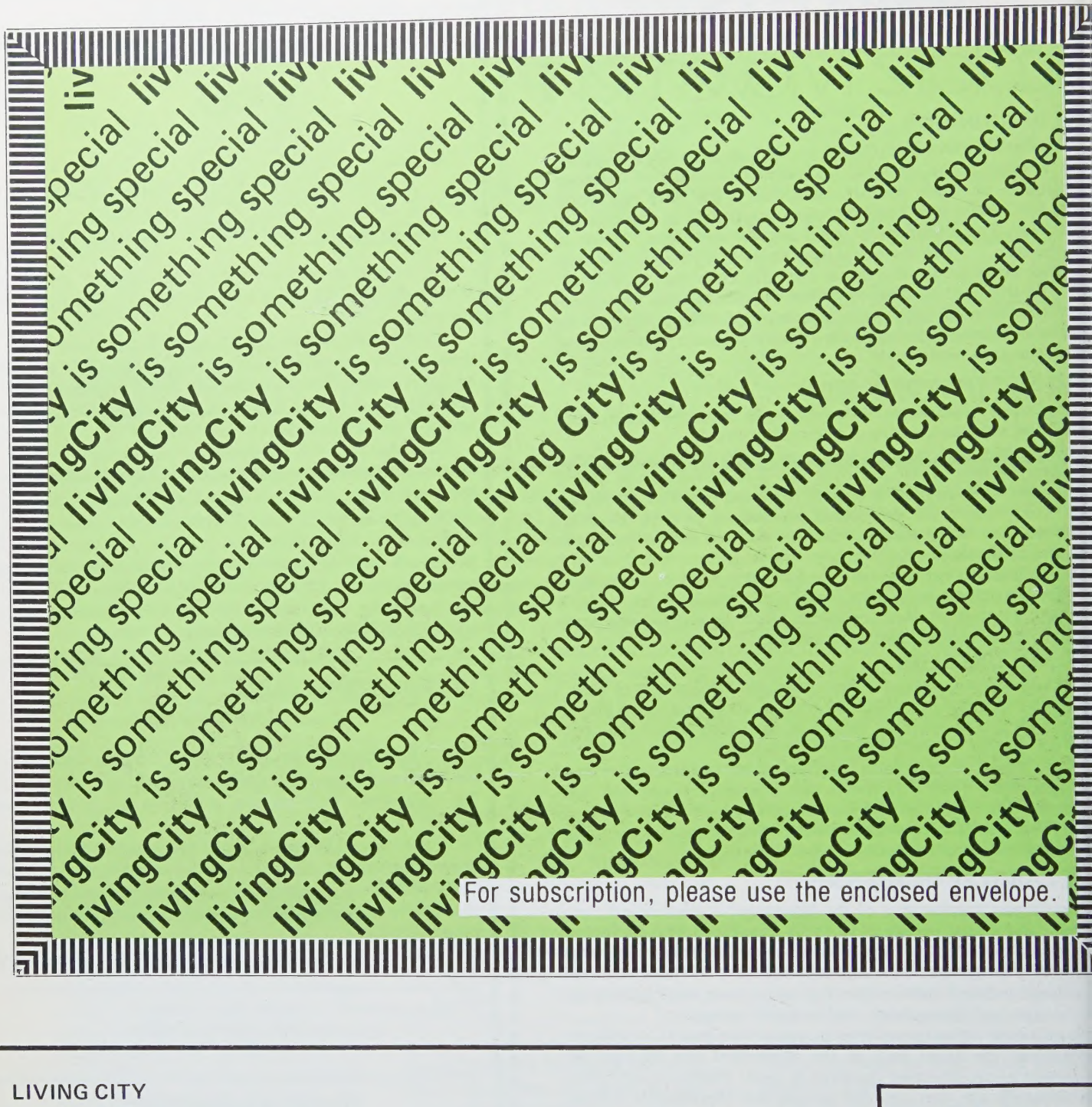

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